



## Planning begins for Indian Week



TMF's basketball team was edged 83-80 by the Provo Skins and took the second place trophy in the "Get Acquainted" Tournament at Fort Duchene. Kneeling (left to right): Larry Yazzie, Most Valuable Player; Perry Yazzie, All-Tourney. Back Row: Coach Fred Echhawk, Frank McCabe, Marlin Mallahan, James Stiffarm, Dee Baxter, Gerald Red Elk, and Gary Manuel, All-Tourney.

## TMF cagers take second

This past month the BYU-TMF basketball team participated in the Get Acquainted N.I.A.A. basketball tournament in Ft. Duchene. Three teams from the Provo area participated in the tournament; Spotted Eagle, Provo Skins, and the BYU-TMF team.

TMF advanced from the semi-finals with victories over the Ute Chiefs, Utah State University (81-60), and St. George (90-28). These wins qualified the team to

play in the championship game against the Provo Skins Saturday evening.

The Provo Skins came out on top with a winning score of 80-83. Both teams played a real good fast moving game.

TMF sponsored a bus for students to go and cheer for the team. For those students who went, it was a ride full of cats,

stomping music, and plenty of room to sleep on the way back.

Congratulations are extended to Larry Yazzie who earned himself the Most Valuable Player Award for his overall performance in the tournament and for Perry Yazzie who made the All-Tourney team. The coach for the TMF team is Fred Echhawk. They plan to participate and represent the club in various tournaments throughout the year.

## 'Spiritual Roots of Indian Success' chosen as theme

Indian Week, scheduled for February 25-29, promises to be the most exciting one yet. Among the planned events are a talent show, special campus tours for the guest speakers and special guests, Indian Fashion Show, a pageant (Song of the People), a basketball game between TMF and another team, a big special social activity, a main banquet at the close of Indian Week with banquet speaker being William Canty, and a stomp and high-kick dance.

Highlighting and keynoting Indian Week will be President Spencer W. Kimball, who will give a special address to the Indian students on the afternoon of the 25th.

Other special guests have been invited to participate in Indian Week here at the University. Among these include: Claf Manning, Miss Indian America; Indian actors Chief Dan George, Jay Silverheels, Duane Loken, Princess Red Elk, Betty Ann Carr; Thomas A. Kelly, President of Navajo Community College, Bill Mills, Chairman Fred Benashly, White Mountain Apache; Peter MacDonald, Navajo; Martin Seneca, Chairman Abbott Sekaquapewa, Hopi, Morris Thompson, Commissioner of Indian Affairs; Charles Trimble, Joe Waano-Gano, Canadian leaders, and various area directors and agency superintendents.

Miss Indian BYU, Millie Cody, and her attendants Sunny Kerche and Janet Simonson, will reign over the festivities.

The theme of Indian Week this year is "Spiritual Roots of Indian Success." The theme will underline both ancient and modern faith and reliance upon the "Great Spirit" by the Indian people.

One of the primary objectives this year will be to involve every Indian student on BYU campus in some facet of the Indian Week festivities. Every activity will be aimed toward inspiring the Indian student with pride in his heritage and culture and faith in his future. So far the Indian students involved total 60. But the steering committee wishes and desires to have everyone's input into this the biggest occasion of the year. The committee feels the best way they can serve is to involve the whole Indian student body.

Throughout the entire week the Ernest L. Wilkinson Center needs to be filled with Indian artists and craftsmen demonstrating their products they have made. Anyone wishing to demonstrate or just to show Indian arts and crafts is

asked to submit their name into the committee. The best way for the ASBYU student body to find out about the Indian students is to have the Indian students express themselves to them personally.

Another way to get involved is to submit articles for the speech, essay, poetry, and theme emblem contests. These contents have a \$40 first prize, \$20 second prize, \$20 third prize in each category.

For information concerning this phase of Indian Week contact Roger Williams at 375-6995.

The Indian Week Chairman, Tony Schuerch, Eskimo from Alaska stated, "Our main objective is to uplift the Indian students on campus by developing their talents, become inspired and by enlarging their social life at the university."

The Indian Week Steering Committee is composed of: Tony Schuerch—Chairman



Indian Week Chairman Tony Schuerch

Esther Salt Club—Secretary  
Sam Canyon—Vice-Chairman  
Linda Arzoo—Social Chairman  
Janet Simonson—Royalty Chairman  
Vickie Cox—Fashion Show Chairman  
Lora Locklear—Talent Show Chairman  
Janice Perry—Banquet  
Donna Chavez—Arts & Crafts  
Sally Kerche—Campus Tour  
Janice Perry—Banquet  
Roger Williams—Theme Chairman

Talent Wanted  
Lora Locklear, the talent show chairman wants to know of any and all BYU Indian students who would like to participate in the talent show. To give everyone a chance, we will run about three talent shows. If you know of someone who should be in it call 375-6550.

Volunteers Wanted  
We want to know of anyone who wants to work in any area of Indian Week. Whatever your interest, we have a job for you. Call Tony Schuerch, Indian Week Chairman at 377-2085 or leave a note in the suggestion envelope in the Brimhall building.

## Navajo-Hopi land dispute bill awaits President's signature

WASHINGTON—HRI0337, a bill to partition the Joint-use Area of the Hopi Reservation between the Hopis and Navajos went to the President for his signature last Tuesday, Dec. 10.

The bill, sponsored by Congressman Wayne Owens of Utah, was passed by the House of Representatives on May 29 of this year, and with some changes, was passed by the Senate a week ago Tuesday after a heated debate, 72-0.

The passing of the bill through Congress after having once died in the House, marks the end of a 92 year dispute over the ownership of the 1882 Hopi Reservation passed by the Senate a week ago Tuesday after a heated debate, 72-0.

Peter MacDonald, Chairman of the Navajo Tribe, hailed in passing of the bill as a long-sought victory for the Navajos, who managed to gain a legal foothold on one half of the 2.5 million acre desert land set aside for the Hopis by President Arthur in 1882.

The Navajos fought the partition of the disputed land between themselves and the Hopis down to the wire, but halted it as a victory when the measure finally passed Congress.

The House-passed Owens bill emerged from the Senate Interior Committee with changes that included a six-month final negotiation period after the bill became law, to give the Hopis and Navajos one last chance to agree on how to divide the land between them. It also included raising the amount of money each displaced family would receive upon relocation.

In the final floor action in the Senate on Monday, Mooncopi and some 243,000 acres of the 1934 Western Navajo Reservation were removed from the bill in a floor fight, led by Sen. Joseph M. Montoya, D-N.M. and Sen. James D. Abourezk, D-So. Dak. for the Navajos.

Montoya's amendment to remove Mooncopi area from the bill passed by a one-vote margin

of 37 to 35 (a tie would have killed the amendment).

As early as Tuesday, December 3, sources in Washington indicated that the Navajos would accept the measure as passed. On Thursday, Dec. 5, Sen. Joseph Montoya's (D-N.M.) office in Washington said that the Navajos would accept it.

While a conference committee was being drawn up to iron out the differences between the Senate-passed bill and the House version passed last May, leaders of the Hopi forces took the measure directly to the House to request the House to accept the measure as passed by the Senate, and thereby bypass the Conference Committee and expedite the matter.

Finally on Tuesday, Dec. 10, Sen. Lloyd Meeds, D-Wash., presented the bill before the House of Representatives and asked that it be accepted as passed by the Senate. There was no opposition and it cleared the House, to go to the President.

## Our thoughts turn to Christmas . . .

### CHRISTMAS

*I love to see Christmas well kept by rich and poor; it is a great thing to have one day a year, at least, when you are sure of being welcome wherever you go; and of having, as it were, the world all thrown open to you.*

—Anonymous

Christmas is a thousand things.

It's a winter's night, and an angel song . . . a giant star, and a tiny stable . . . a manger, and straw, and swaddling clothes.

Christmas is a chime . . . a boy soprano, and "Silent Night" . . . carolers, and "The First Noel" . . . the tinkle of a bell on a sleigh, of a coin in a cup.

Christmas is Dickens, and Scrooge, and Tiny Tim. It's holy on the door, a candle in the window . . . the scent of pine, and the sparkle of tinsel.

Christmas is red and green, and blue and silver. Christmas is white.

Christmas is cards, and ribbon, and tissue paper. It's a trip home, an open latch, and a handclasp. It's gliblets, and biscuits . . . cranberries, and mince-pie.

Christmas is cold and warmth . . . forgiveness, and a smile.

Christmas is a prayer . . . a renewed plea for an angel home . . . For Peace on Earth, Good Will Toward Men.

Bernard J. Patrick

## Indian winters celebrated in many different ways

WASHINGTON — Mysterious spirits, lively games, and hypnotic chants drift through the winter world of the American Indian.

Among the Hopi, ceremonies center on the masked kachinas, beloved ancestor spirits who at festival times visit the villages. Priests of the kachina cult, all adult males, don masks and impersonate the gods. They believe a man who wears the mask of a kachina loses his identity and becomes the spirit.

The Hopi kachinas come in December to celebrate the winter solstice, and again in February when the bean-planting ceremony, Powamu, reawakens the sleeping earth.

### Murals Date Cult

Mural and carvings found in New Mexico attest that the kachina cult is at least 600 years old, points out the National Geographic Society's new book, "The World of the American Indian."

The Pueblos stage an elaborate winter ceremony so that the Mother of Game will have many children and to propitiate the slain animals' spirits.

At a Tewa Indian pueblo in New Mexico, the Hunt Chief calls the costumed "deer" and other animals in from the hills. They run in winding, snakelike patterns toward the village, led by the chief. In aboriginal times, he was a powerful priest who decreed when the hunt should begin and end.

When they reach the plaza, the deer dance rhythmically, bending over willow sticks that resemble forelegs. After special rites in a ceremonial chamber they emerge and another dance begins, this one lasting all day. Dressed in comic costumes, two "Apaches" patrol the dance and burlesque those fans who hunt.

As the finale, the deer are run away, chased by women of the village, who then take their captives home and feed them. The women receive venison in return. Supposedly, a dancer not caught by sundown turns into a real deer.

### Sought River Valleys

Indians of northern tribes usually left the open plains in the late fall, setting up winter camps that sometimes stretched for miles along broad, timbered river valleys. They scattered their tipis amid the trees.

The Ojibwas who roamed northern fringes of the Great Lakes celebrated the first snowfall with a showhouse dance. Animals floundering in deep drifts became easier prey Ojibwa hunters on snowshoes.

Winter wasn't just a solemn, ceremonial season. Hidatsa youths of the Great Plains helped pass the long winter months playing a game called hoop-and-pole. In one version, a hoop of ash wood was covered with rawhide, woven to make a small hole in the middle—"the heart."

When a player speared the heart, he chased his opponents until he hit one with the hoop. His adversary rolled it back, shouting, "There is a buffalo returning to you!"

Adults played a game that suggested a combination of dice and poker. Its markers were of woodchuck teeth, walnut shells, or plum stones; bone, pottery, or shell disks were incised or painted.

They were either thrown by hand or tumbled in a basket. The way they landed served as the basis for scoring.

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## BYU's own Tom Sawyer serves others

Thomas E. Sawyer is a half-breed Cherokee-Anglo. His father was a full blooded Cherokee who had left the northeast portion of Oklahoma to escape the prejudice of the 1920's. His mother was Irish, whose parents were very opposed to the marriage because of their prejudices. His first encounter with the Anglo prejudice of Indians was at the age of six, when a classmate seeing his father asked, "Who is that ugly man?" His father was killed when he was eight years old, and because of the lack of finances, he was placed in a non-Indian foster home.

"For a number of years my only contact with Indian culture was my necklace charm given to me by my father," says Sawyer. "During my education in public schools, dominated by Anglo thinking, I became determined to go to college because those persons whom I knew who appeared to me to be successful were college graduates. Several instances of white ridicule during this period of time served to strengthen my determination to be a "successful Indian." A football scholarship enabled me to enroll in college; however, to avoid ROTC, I enrolled in the Marine Corps Reserves. When the Korean War broke out, I was called up. I served three years in the Marine Corps from 1950 to 1953. Due to metal shrapnel in my left leg, I was unable to continue football, however, the G.I. bill permitted me to finish my Bachelor's in Engineering at UCLA and begin graduate study at California Institute of Technology. During this period of time I was married and had my first son, Jeff. This necessitated my working while completing my education."

His employment during this period of time was extremely fascinating, in that he was assisting in the design and development of the Life Support System for the Mercury Space Capsule. After graduation from UCLA he had the opportunity to lead the design effort for the Gemini and Apollo Space Capsules. In 1960, he went to work for Thiokol Chemical as a project engineer for solid rocket propulsion systems. In 1962 he returned to California to continue the educational process and to accept a senior-level position with TRW Corporation. During his employment with TRW he was selected for a one-year graduate fellowship with the Coro Foundation to study public affairs for a year. During this period of time, he completed an analysis of several factors affecting the lives of minority members in Los Angeles. Based on this analysis, he predicted increasing civil unrest if conditions were not ameliorated. The highest ranking state, county, and city officials were sympathetic but disbelieving. "The Watts Riots" had to, unfortunately, occur to prove his point.

"As a result of my accuracy in predicting this occurrence, I was requested to join the campaign staff of Ronald Reagan and subsequently became a special assistant to him when he

was Governor of California for a period of approximately two years on leave from TRW," said Sawyer.

On his return to TRW, he became an assistant to the President of TRW. His major function was to assist the corporation in turning its Aerospace Engineering capability to the solution of problems of public concern. Concurrently, he completed his Master's Degree in economics and much of the course work for a Doctorate in Public Administration. At this point in time he was requested by Planning Research Corporation, the largest consulting firm in the world, to become its General Manager. After a short period of



Tom Sawyer

time it became obvious that he should be living in the Washington, D.C. area to be most effective in managing this corporation. During the period of time that he was General Manager of Planning Research Corporation, he completed the requirements for his Doctorate in Clinical Psychology. Having completed his Doctorate and having enjoyed the responsibility as chief executive of a large corporation, he felt that he had demonstrated to himself and to the world in general that Indians could be successful in endeavors of great challenge.

Shortly after relocating to the Washington, D.C. area, he was contacted by Secretary Hickel to become Commissioner of the Bureau of Indian Affairs. Because of his recent job change, he felt that he could not accept the position, in spite of the fact that he felt it would be the position which he had long desired. Several months later Commissioner Louis Bruce requested that he join him as a Deputy Commissioner because of the need for a strong administrator. With the approval of the President of the corporation, he indicated that he would accept; however, due to the feelings of a White House aide that he was not a "reservation Indian," he was not suitable, however qualified.

"During the next two years, I was involved unofficially in assisting the planning and decision process at the Bureau," says Sawyer. Following the take over of the BIA Building and the subsequent firing of the Commissioner, the activity of the Bureau and, indeed, most of the Indian affairs, came to a halt. He was again contacted to know if Jim Dandy, the son of the Commissioner, had become the Commissioner. He felt at this time that without certain concessions for the operation of the Bureau, that it would be an

(Cont. on page 6)

## Jim Dandy struggles to the top

James Lee Dandy, graduate of Brigham Young University in the summer of 1974 is just one of several thousand who marched proudly with their caps and gowns. Not much unusual in that; in fact, there were several other Navajo Graduates in the same procession. What then makes the story different? What makes his particular story so heart-warming?

It started in the fall of 1966. Jim had graduated from High School but his marks and college entrance tests were so low that no one really thought he belonged in college, except for Jim. He was most reluctantly admitted under the proviso of a new program being instituted at Brigham Young where a new direction in education was being formulated to reverse the national average of less than five per cent Indian graduates from among those who began college.

In a special English class, the instructor looked at Jim's first theme and quietly stated, "If that fellow can learn to write one complete sentence, I'll give him credit for the course." The struggle was long and hard, and the failures were more the rule than were the successes. Jim faced academic suspension, but returned and tried again and again, and even when his scholarships were taken from him because of the poor grades, Jim never once gave up.

Jim was now married and had to support a wife. At times he had to drop out of school and take any job available to support his family. He worked at many jobs including garbage collector, street repair crew, pick and shovel, rodeo; anything which would support his family and allow him to put money into his education. He accomplished enough grades, raised his grades to a "C" average, and graduated from BYU with a two-year Associate of Arts degree.

Returning to Blanding, Utah, he was offered and accepted a job as a teacher's aide in the San Juan School District. But he was so successful that the school district soon discovered that Jim's personality, drive, and never-ending faith in himself and in the people around him, were rare. Soon the school was using him in more and more administrative positions, trouble-shooting in areas where others were unable to go. Jim soon was key to the success of Indian students throughout the area.

The district would retain him, regardless, but this wasn't enough. Jim saw several youngsters, including relatives, who were slowly but surely drifting away from opportunity. So in a small crowded house on a low salary, Jim and his beautiful young bride, gathered as many as seven children other than their own. And with the seemingly magic touch, this young couple soon had every person in their household successful in school. Several have gone on to graduate from high school, participated as champions in sports, and are all infatuated with Jim and his wife's indomitable spirit.

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# Indian film star receives TMF feather

Reprinted from the Provo Daily Herald

"A Different Drum," produced by Brigham Young University movie studio, is a real eye-opener for those who've not had any knowledge about the American Indian outside the movies or accounts on the recent unrest at Wounded Knee. The film premiered this week on the BYU campus.

The 20-minute show concerns a son's desire to be a mechanic despite his family's urging that he consider a college education.

When the car of a prominent Indian accountant fails to start, the young man in the film proves to him and to his father the value of a vocational-educational background.

The film features an all-Indian cast and has plenty of action and intention for so short a movie. The story may seem a little pat to some, but in that length of time it's nearly impossible to do anything else.

Technically, the film emphasizes the ability of BYU's movie staff to create films that are in demand throughout the country. Without a doubt the BYU movie studio is gaining a reputation that should be the envy of other university studios. Duane Loken, the young star in the film, handled the role with credibility as did a familiar star, Jay Silverheels. They, with the

rest of the cast, were instrumental in presenting a production film in an entertaining manner.

Young Loken said he really enjoyed making the movie since it portrays Indians in a sympathetic light, not as the "bad guys" they are in too many pictures.

The young Los Angeles actor said he wishes all movie producers would be fairer to Indians.

"When the cavalry beats the Indians, it's a great victory; when the Indians beat the whites, it's a terrible massacre," he stated.

Duane has been interested in drama all of his life, but has been a professional actor for only two

years. He has been in many little theater productions in California and has done small parts in several movies. He also spent two years on an Indian reservation working with children in federal programs. He likes to sing, and at Santa Monica College he is a theater arts major with a minor in science.

Other actors include Chief Dan George, Betty Ann Car, George American Horse, Frances Los Red Elk, Larry Watchman and Gray Williams.

The film, made for educational purposes, may be obtained from the BYU Motion Picture Studio.

Not only local businesses and schools have expressed interest in the movie, but a German firm has already ordered a copy, and it will

be shown in Phoenix soon. It will probably be shown on Channel 11, and possibly be picked up by Public Broadcasting System.



Los Angeles actor Duane Loken, star of the BYU Indian Education film, "A Different Drum" visited the campus in November for a special premiere showing of the movie for cast and invited guests. Duane was presented TMF's feather award for outstanding contributions to the Indian World.

## Nevada Washoes plan use of \$5 million

The tribal plan for the use and distribution of almost \$5,000,000 awarded to the Washoe Tribe of Nevada and California by the Indian Claims Commission was published in the Federal Register November 19. Commissioner of Indian Affairs Morris Thompson announced.

The award represents payment for 1,555,000 acres of land in California and Nevada taken from the Washoe Tribe more than 100 years ago.

Before use or distribution of the judgment funds could be made, it was necessary to obtain Congressional approval of a plan for the use or distribution of the

funds as required by the Act of October 19, 1973, 87 Stat. 466.

The Washoe plan, which became effective September 25, 1974, calls for a per capita distribution of 70 per cent of the fund to tribal members. Ten per cent of the fund is to be used for a Washoe Ranch Properties Improvement Program and 20 per cent for a Washoe Investment Program.

The per capita distribution which sometimes involves lengthy determinations of the eligibility of persons seeking to qualify for receipt of per capita payments, will be made as soon as possible.

## Senecas awarded claims funds

The tribal plan for the use and distribution of judgment funds awarded to the Seneca Nation of Indians by the Indian Claims Commission has been published in the Federal Register, Commissioner of Indian Affairs Morris Thompson announced.

A total of almost \$5.5 million was awarded jointly to the Seneca Nation and the Tonawanda Band of Senecas to provide fair compensation for land sold in the period between 1797 and 1842. Each tribe will receive a

proportionate share based on tribal membership. Both are New York tribes.

Before use or distribution of the judgment funds could be made, it was necessary to obtain Congressional approval of a plan for the use or distribution of the funds as required by the Act of October 19, 1973, 87 Stat. 466.

The Seneca plan which became effective on September 26, 1974

calls for a per capita distribution of 80 per cent of the funds to tribal members. The remaining 20 per cent is to be used for the development of an Old Age Benefit Trust Fund which would begin payment to female tribal members at age 62 and to males at age 65.

The per capita distribution which sometimes involves lengthy determinations of the eligibility of persons seeking to qualify for receipt of per capita payments, will be made as soon as possible.

## Southern Ute funds received

Approval of a \$6,666 grant to help stimulate economic development of Ignacio, La Plata County, Colorado, was announced by Governor John Vanderhoof, State Co-chairman and Colorado member, and Stan Womer, Commission Federal Co-chairman.

The Southern Ute Tribe applied for funds from the Four Corners Regional Commission, a Federal-state partnership which works to bring employment opportunity and economic growth to a 92-county region of Arizona, Colorado, New Mexico and Utah. A year-round swimming facility will be constructed as part of a

comprehensive community center. This unit will not only increase revenue from tourism and recreation and provide added employment opportunity for Tribal members, but will, under contract, be used by the Ignacio Public Schools for physical education classes and in swim meet competition.

The U.S. Department of Housing and Urban Development is making a basic grant of \$100,000, and the Southern Ute Tribe is supplying \$26,667 in local funds to complete the \$133,333 cost of this project.

## BIA reorganizes Nevada structure

Commissioner of Indian Affairs Morris Thompson has changed the Bureau of Indian Affairs' service structure in the State of Nevada.

Official notice of the changes is being published in the Federal Register.

Formerly served by a single agency office, the state will now have an Eastern Nevada Agency at Owyhee and a Western Nevada Agency at Stewart. This change was requested by Indian tribal and community groups in Western

Nevada. Splitting the state into two agency jurisdictions is expected to improve services.

The Stewart Indian School, a boarding high school operated by the Bureau, has been withdrawn from agency jurisdiction and will be under the area office at Phoenix, Arizona. Excluding the large Navajo Reservation, the Phoenix Area includes Arizona, Nevada and Utah.

The changes in Nevada are effective November 24.



TMF runners (left to right) Mazo McCabe, Ken Sekaquaptewa and Allen John receive congratulations from President William Nakai following the BYU Intramural Turkey Trot race in November. Sekaquaptewa received a frozen turkey for winning the Independent division while John finished second. Over 50 runners from BYU dorms, stakes and organizations participated in the race.





*Becoming*

*Looking in the mirror  
you can see yourself  
the way you are,  
and not as others see you.  
You are an Indian,  
you are a person.  
You have a different*

*way of life  
from that of others.  
Your ideals  
are not the same  
You look and act  
the way you were meant to be.  
You must never  
forget who you are,*

*but build upon  
what is already there.  
You must become  
what you were destined to be.  
Let no one  
stand in your way.*

*—April Dawn Bertaux*

## 'War' fund raised by Kootenais

**BONNERS FERRY, Idaho**—The tiny Kootenai Indian Tribe has sold about \$1,500 worth of "War bonds" to finance its nonviolent confrontation with the United States, tribal Manager Doug Wheaton said today.

"We've had a lot of inquiries from all over the country," Wheaton told UPI. "At the rate they're going I think we could sell a million of them."

The bonds went on sale earlier this month for \$1 each. The bonds are the size of a place mat and portray teepees, headfeathers and mountain scenery along with the Kootenai national banner.

The 67-member tribe has been at "war" with the U.S. since Sept. 20 to back demands for a 128,000-acre reservation and a cash settlement for about 1.5 million acres of ancestral land seized by the government 120 years ago.

A bill signed by President Ford last month gave the Kootenais a small 12.5-acre parcel of land—the site of an historic Catholic mission a few miles from Bonners Ferry.

The land will be used by the Kootenais for their community village, but tribal leaders say while they are pleased with the action, they are not satisfied.

Wheaton said the tribe formally applied Tuesday for a \$100,000 grant from the federal Economic Development Administration for upgrading the community site. Wheaton said the tribe plans to seek nearly \$400,000 in aid from several federal agencies to provide water and sewage systems, paved roads and new homes at the community.

Meanwhile, Wheaton said, the tribe is currently preparing a package of information for presentation to members of Idaho's congressional delegation, particularly Sens. Frank Church and James McClure.

The package, Wheaton said, includes a land use report for the 128,000 acres the tribe seeks for a

reservation and will be the basis for a bill presented in Congress next year.

He said the report will include suggested uses for the land such as development of resorts, various timber enterprises and small commercial ventures.

"The tribe has a good idea of what land it wants," Wheaton said, adding that the land is

located within the Idaho Panhandle National Forest.

Wheaton said the tribe desperately wants a reservation to serve as a land base on which to improve its economic status.

He has said prior to the tribe's declaration of war in September that the Kootenai were about "300 per cent below the poverty level."

## South Dakota

## Sioux receive

## EDA grant

Approval of a \$23,500 grant to continue a program of planning for long-range industrial and commercial growth to create jobs on the Crow Creek Indian Reservation in South Dakota was announced by William W. Blunt, Jr., Assistant Secretary of Commerce for Economic Development.

The Crow Creek Sioux Tribe, with offices at Fort Thompson, applied for the grant from the Economic Development Administration, U.S. Department of Commerce.

The funds will be used to help pay the administrative costs of planning staff through June 30, 1975.

Officials of the Tribal Office of Management and planning report the development of 53 full-time and 213 part-time jobs and an increase of \$500,000 in income during 1974 as a result of the planning program.

They expect to continue work

on farm development and management and a wildlife program as a means of stimulating tourism. The planning program also will be concerned with the renovation of an industrial building and the completion of commercial buildings.

The EDA grant will meet the total cost of the planning program.



Larry Jazzie helps set a special mood with his story during the Lamanite Choir's special program December 12.

THE  
TRIBE OF MANY FEATHERS  
WISHES YOU

A

*Merry Christmas*

AND A  
PROSPEROUS

AND

*Happy New Year*

## ... Indians celebrate

(Cont. from page 2)

High stakes—perhaps even an offer of slavery to an opponent—were risked on many games. Some women were so addicted to gambling that they wagered household goods, children's clothing, and husbands' possessions—a bet that could win the loser a beating.

In the far north, Eskimos have always been fond of songs, dances, games, and contests of strength and skill. When stormbound in the old days, an entire village might assemble in a large snowhouse to take part in a drum dance, watch wrestling matches, or witness a shaman's attempt to quell the storm.

Women sometimes played "nugluktak," trying to poke sharpened sticks through a twirling spindle strung from the ceiling of a large communal snowhouse.

Grimacing men tested strength and endurance in a contest called iglurituq. Each put a finger in his opponent's mouth and tugged until one gave up.

At Christmas time, Nesilik Eskimos sing and dance during their festivities at Pelly Bay in Canada's Northwest Territories. Villagers act as a chorus, chanting a mesmerizing refrain, often for hours at a time.

The Eagle's Eye staff welcomes any articles, letters to the editor, poetry, book and movie reviews, and suggestions for publications. We would also appreciate your views and opinions on current issues and events.

# Intermountain School: from unrest to peace

By Ken Connaughton

BRIGHAM CITY, Utah (UPI) — For a few weeks early this fall the campus of the Government's Intermountain School promised to become the battleground for a teen-aged version of the great Indian wars.

Night after night, students at the Indian boarding school battled it out with fists, rocks and bottles between the squat, austere buildings which once comprised Bushnell Army Hospital.

There were injuries, arrests, convictions—police cars were damaged and firebombs and knives confiscated.

The whites on the school staff and in the surrounding farming community of Brigham City were scared. They called the campus a "tinderbox," and predicted the worst was yet to come. But it was a war which failed to survive its early skirmishes.

Today, the vast, colorless campus is quiet, pastoral and the fear in the white community has been replaced by optimism.

The violence arose when the Bureau of Indian Affairs, in the face of declining enrollment, threw Intermountain open to students of more than two dozen tribes, after a quarter century of catering exclusively to the academic and vocational needs of the Navajo Nation.

Undermanned and underfunded, Intermountain School opened its doors this fall to more than 700 students—400 Navajos and the rest from a spectrum of tribal and cultural backgrounds.

The result was badlam.

When the fighting was finally stopped, 10 students had been suspended, and another 125 had gone home on their own or at the behest of tribal leaders and parents. More than 30 had been arrested, and five convicted of misdemeanors.

Today most of these departed students have returned, the peace was held, and the mood is optimistic.

In retrospect, those close to the school see the violence as a result of bureaucratic fumbling, cultural

diversity, and simple adolescence.

"The Navajo knows less about other Indians than about whites," says director of instruction Nate Zollinger.

"Non-Navajo students are by nature more aggressive," says Ron Frandsen of the Chamber of Commerce.

"We weren't ready for this year," says Hal Reeder, English teacher and senior class "dad."

Reeder says the BIA's foot dragging before reaching a final decision whether to open the school, politicking by the Navajo-controlled BIA office in Window Rock, Ariz., and pressure from administrators at other western BIA school underfunded and short of funds when the 1974 student body arrived.

"We suddenly had 300 new, unknown quantities," he says.

Aggravating the staff's unpreparedness was an uneasy situation spawned by what Reeder calls "the subtleties of cultural rub."

"Indians don't get acquainted that easily," he says, "and there is almost as much rejection of urban Indians by reservation Indians as the urban types reject the dominant (white) culture."

"A lot of people came here this year with chips on their shoulders," says guidance counselor Eugene Kennington. "They took casual remarks personally."

"They would fight over things that normally would not matter at all—that would not matter now."

Police Chief Stephen Studdert, who disagreed with school administrators who said the violence had been exaggerated, now says the school should have "a good, healthy future." He says he anticipates only normal, adolescent problems.

"You take 800 teen-agers from 27 different cultures and put them in the same place, and there's bound to be some problems," he says.

The students themselves seem to believe a series of relatively routine disagreements were blown out of proportion. Some say there were worse fights at the integrated public schools they attended



The Indian Choir from Fort Lewis College, Durango, Colorado visited the BYU campus in December and put on a special program for the Tribe of Many Feathers during their stay.

before transferring to Intermountain. The whites agree.

"You'd have more fights if you put the students of two local high schools together," says Frandsen. He says the community and the student body of Intermountain get along well together, and the town needs the school: "It would have a tremendous impact on the economy if it were to fold."

Zollinger says the school will survive its growing pains, and so will the students. He says he has a waiting list of about 100 prospective students who cannot be accommodated because of inadequate staffing.

Reeder says simply, "Once you've seen Intermountain, you don't want to go anywhere else."

"We'll just have to live through this year as best we can."

## WIND SONGS

Wind songs are war songs. Made while the men are at war and sung by those at home who think of the distant warriors... as a mother sings a lullaby to the child in her arms, even so she sings to the absent son far away... So might the maiden sing, thinking of her young man. Such songs are called Wind Songs because they are songs of loneliness and longing like the open prairies where there is only the sweep of the wind.

## ...Tom Sawyer

(Cont. from page 2)

impossible task. The Secretary of Interior, Rogers C. B. Morton, and a former member of the White House staff, were unwilling to grant these necessary concessions. He was then asked to accept the position of Deputy Director of the Office of Economic Opportunity, part of the Executive Offices of the President. He accepted the position with the understanding that he might work primarily with the Indian programs. He was also involved in the Domestic Council activities of the President's Council. This involved him with Indian people.

This period of time was enjoyable, although at times frustrating, because it enabled him to meet with many Indian leaders and to share with them the concerns, potential, and programs of implementation. The opportunity to meet with senators, members of the House, and the Executive Staff of the President, was a great thrill. To be involved in the legislative process, to assist the people, was both challenging and rewarding. Sawyer is convinced that, for the most part, the Congress was sincerely concerned with the welfare of the American Indian; however, the problem developed in that they were unaware of the Indian culture, aspirations, and real needs

for economic independence and self-determination. In Washington, D.C. the opportunity was finally realized to work with Indian programs in an organized way. Prior to this time it was difficult to effectively assist in program planning and implementation for Indian people.

During this period of time Sawyer was also able to write several articles pertaining to Indian Education and economic development by American Indians. Columbia University has scheduled the publication of a book pertaining to Indian Education. In June of this year he had planned his departure from the Federal Government to accept a position as a corporate officer. It was at this time that he was requested to come to Brigham Young University for discussions with Brother Maestas. He was so impressed with the opportunity of joining the faculty that he decided to come to BYU rather than accept the corporate position.

"Currently, I serve on the Utah Endowment for the Humanities state-based committee, as a special consultant to the Secretaries of Interior and Labor, and on the Board of several non-profit organizations dedicated to the betterment of Indian people. His wife, Joyce, himself, and four children, Jeff, Scott, Robb, and Julie Ann reside in Orem," concluded Sawyer.

## ...Jim Dandy

(Cont. from page 2)

As if this were not enough to keep them busy, Jim, a deeply religious Mormon, spent many hours helping and aiding the growth of his community spiritually and physically. The greater the challenge, the higher Jim rose to conquer it.

The story could end there, but it didn't. Jim still wanted to have that full college degree. So through correspondence, utilizing the BYU Extension Program for Indians in Blanding, and going to school in the summers, he struggled, still facing what seemed insurmountable challenges in classes such as mathematics and English.

Jim continually progressed. And then in the summer of 1974, it happened. His application for graduation with a Bachelor of

Science degree was accepted. And thus it was James Lee Dandy graduated. As he looked back, Jim knew that it was his faith in himself, his awareness of his importance as one of God's children, the support of his tremendous family, and the timely assistance of special teachers in the BYU Indian program that had made it possible. But still the most important single ingredient, the ever optimistic and unconquerable spirit of Jim Dandy was the factor which would not let him fail.

Now as the Special Administrator in the District, Jim is secure and valuable. But don't be surprised if soon he begins work on his Masters degree. Jim is that type of man. He is happy only when he is ever more able to help his fellow man, his people.

## North Dakota Indians receive claims

The tribal plan for the distribution of \$1,850,000 awarded to the "Three Affiliated Tribes of the Fort Berthold Reservation" of North Dakota by the Indian Claims Commission were published in the Federal Register November 19, Commissioner of Indian Affairs Morris Thompson announced.

The award is additional payment for more than 1,750,000 acres of land in northwest North

Dakota. The tribes involved, who have recently adopted the "Three Affiliated Tribes" designation, are the Hidatsa, Mandan and the Arikara.

Before use or distribution of the judgment funds could be made, it was necessary to obtain Congressional approval of a plan for the use or distribution of the funds as required by the Act of October 19, 1973, 87 Stat. 466. The "Three Affiliated Tribes"

plan became effective October 2, 1974 and calls for a per capita distribution of 75 per cent of the judgment funds to tribal members. The remaining 25 per cent is to be used for a land purchase program for the tribe.

The per capita distribution, which sometimes involves lengthy determinations of the eligibility of persons seeking to qualify for receipt of per capita payments, will be made as soon as possible.

# BYU teacher training program helps Indians

By VICKIE COX

In the reservation bordertown school of Roosevelt, Utah the dropout rate for Indian students at West Jr. High School is 50 per cent. These statistics are high, but too often repeated throughout reservation and bordertown schools. In addition, Indian teachers are scarce and while the need for them is recognized and publicized, the supply is inadequate. BYU and the Indian Education Department recognize the need for more qualified Indian teachers to teach in Indian communities and are trying to train the supply needed. Currently programs to encourage and recruit Indian teachers and to cure existing problems in Indian education are being planned, evaluated, and carried out with the help of the BYU Indian Education Department.

The statistics previously cited from West Jr. High School created problems for the concerned faculty. Calling for some opinionated observations and suggestions they contacted Dr. Ivan Muse from the Secondary Education Department at BYU who supervises the Rural Teaching Program, and Con Osborne from the Indian Education Department, who was already extensively involved with the recruitment and planning of the Indian Teacher Training Program which involves on-campus Indian Students.

A feasibility study was made and a workshop was planned at BYU through the week of Sept. 25 through Sept. 29 for the 25 members of the West Jr. High School faculty including the counselors and the principal. In an exchange program, students from BYU's rural education program were appointed to Roosevelt for that week to substitute for the regular teaching staff. During that week students from the Indian Teacher Training program observed classroom situations with a high population of Indian students. Bimmer Jones, Carnes Burton, and Jessica Rojas, students in the Indian Teacher Training Program, will student

teach Winter Semester at Roosevelt. They observed in the classrooms and helped to organize the students to perform on an assembly.

"Most of those performing were Indian students, probably because we were Indians. We wanted to show them that they could perform in front of their peers," said Jessica Rojas. "They were good kids and willing to try and perform on an assembly." The assembly was successfully presented even though they only had two days to prepare with the students at West Jr. and the future student teachers learned the type of situations they would face during next winter semester.

During this week the West Jr. High School faculty was daily attending workshop classes at BYU taught by Secondary Education faculty and Indian Education Faculty. Classes were structured to help them more completely understand the Indian student. New teaching techniques were taught and they listened to comments and suggestions from BYU Indian student panels.

After the week's workshop the West Jr. High faculty was anxious to return to their classrooms at West Jr. and apply their new knowledge. A sampling of some of their comments reflected the feelings of the faculty. "One of the Greatest experiences of my professional career!" An emotional-love experience which we hope to instill into our program. This information you have provided will make me a better teacher, person, and faculty member, and we are enthused with Indians and professional and personal commitment."

As a result of the success of the West Jr. High School exchange program, Millard School District has requested and been granted a similar exchange program for January 1975. More requests have been submitted by school districts anxious to learn techniques to help their Indian Students. Next year's forecast allows for additional workshops with similar purposes.

The Career Opportunity

Program in the San Juan School District is another phase of Indian Education. This program has been available for over four years. BYU has cooperated in training Indians as elementary teachers and has over 20 graduates, many of whom work in the San Juan School District.

A Career Opportunity Program similar to the program in the San Juan School District has been started by the Ute Tribe and BYU. Twelve Ute ladies are currently enrolled in classes taught by BYU faculty and will eventually lead to full elementary teacher certification.

At BYU the Indian Teacher Training Program, supervised by Con Osborne, recruits those Indian students interested in earning a teaching certificate, and interested in working with Indian students. This program includes a minor in Indian Studies with varied experiences and arranges student teaching in a school with an Indian majority student body. A current student teacher, Vickie Manning, has been placed at Union High School in Roosevelt, Utah. Lorraine Harrison, Helena Begay, and Shirley Woody, other student teachers earlier this semester, were placed on the Navajo Reservation. Sixteen Indian students are scheduled to be student teaching next year with arrangements currently being made to place some of these students in Arizona reservation schools. Anyone interested in a teaching major who is not familiar with the Indian Teacher Training Program may contact Con Osborne in room 130C-CRMB.

BYU and the Indian Education Department are currently involved with Indian Education both on and off campus. Off campus the workshop exchanges offer cures for existing problems in Indian Education. The Career Opportunity Programs at San Juan and Roosevelt provide off campus training towards a degree for Indians seeking further learning; and the Teacher Training Program at BYU prepares college Indian students to teach and confront those problems facing Indian youth with their education.

## 'Generation' completes Canadian tour

Carrying a message of brotherly love and encouragement of pride for being Indians, the all-Indian performing troupe from Brigham Young University, the Lamanite Generation, performed before all-Indian audiences during a 10 day swing into Canada.

The popular troupe, under the direction of Jane Thompson, returned last weekend from a mid-semester tour that took them by bus through Utah, Idaho, Montana, and as far north as Edmonton (Alberta) and Prince Albert (Saskatchewan), Canada, on a 4,000 mile performing trip. More than 12,000 people witnessed the 13 shows, and standing ovations were given the troupe at all but three performances.

The group performed at

Viewmont High School in Viewmont; Burley (Idaho) High School; Russell High School in Great Falls, Mont., at an LDS Cultural Hall in Raymond, Canada; Morley Reserve High School, Canada; Fowler Auditorium in Calgary; Hobbema High School near Edmonton; LDS Stake Center in Edmonton; Midtown Hall in Prince Albert, Saskatchewan; Saskatoon (Sask) High School; Sheldon Williams Collegiate in Regina, Sask.; Hardin (Mont.) High School; and LDS Stake Center in Billings, Mont.

Two of the performances - Morley and Hobbema - were for all-Indian audiences while several other shows had more than half Indians attending. Largest crowds were at Burley High School (2,500) Calgary (2,100) and

Viewmont (1,800).

Featuring a variety of popular songs and dances in one half of the program, the Indian troupe performed traditional Indian songs and dances during the second part of the show. Several of the Indian songs have been written by BYU students and alumni.

The Lamanite Generation completed an eight-week tour to the east coast last June and is working diligently to earn money to finance their trip to Mexico and Latin America this summer.

The Eagle's Eye staff welcomes any articles, letters to the editor, poetry, book and movie reviews and suggestions for publications. We would also appreciate your views and opinions on current issues and events.



A BYU Indian student participating in the Teacher Training Program assists Indian children in Roosevelt, as part of the Indian Education Department's program of encouraging and recruiting Indian teachers.

## Top 15 Indian cowboys listed

RENO, Nev. - Can you name the top 15 Indian cowboys in the West-as determined by themselves in overall points in eight recent Indian rodeo competitions? The Western States Indian Rodeo Association (WSIRA) has made available the cumulative records of these cowboys, and here they are:

1. Fred "Junior" Kinnereson Jr., Paiute of Schurz, Nev., is the all around super cowboy of them all, winning a total of 674 points in calf roping, team roping, and wild cow milking.
2. Randy Rogers, Paiute, Yearnington, Nev., is second with an overall 557 points in calf roping and team roping.
3. Lee Tom, Warm Springs, Warm Springs, Ore., presently has an overall 552 points in saddle bronc riding and bareback riding.
4. Ralph Rogers, Paiute, Reno, Nev., holds an overall 542 points in calf and team roping and wild cow milking. He is a brother of Randy and Gary Rogers, who are also among the top 15.
5. Fred Williams, Paiute, Schurz, Nev., has 570 points overall in calf roping and team roping.
6. Larry Condon, Colville, Wapato, Wash., has 561 points in bareback horse riding and bull riding.
7. George Adams Jr., Yakima, Yakima, Wash., has 506 points overall in calf roping and team roping.
8. Gary Rogers, Paiute, Reno, Nev., has 506 points overall in calf roping and team roping.
9. Miller Anderson, Klamath, Beatty, Ore., has 504 points overall in calf and team roping and wild cow milking.
10. Sut Wilson, Klamath,

Klamath Falls, Ore., has an overall 287 points in bull riding and team roping.

11. Duane Best, Colville, Napa, Wash., has 276 points overall in saddle bronc riding and bull riding.

12. Mel Sampson, Yakima, Wapato, Wash., has 261 points overall in calf and team roping and wild cow milking.

13. Leland Tom, Warm Springs, Warm Springs, Ore., has 255 points overall in saddle bronc and bareback riding. Brother to Lee Tom also among top 15.

14. Tom Begay, Navajo, Warm Springs, Ore., overall 255 in team roping, wild cow milking.

15. Jim Hooper, Shoshone, Wapato, Wash., overall 240 points in calf roping and team roping.

## XIT exits

A breakup of the Indian rock group XIT (which stands for Crossing of Indian Tribes) has occurred. XIT was an inter-tribal group composed of musicians from Oklahoma and the Southwest. The Oklahoma members have returned to their home state, and the Southwest remnant members are continuing to perform in the Albuquerque, N.M., area. Cause of the bust-up could not be immediately determined.





And behold,  
 the will give unto you  
 for a sign,  
 at the hour of his coming,  
 for behold,  
 there shall be great lights in heaven,  
 inasmuch that in the night  
 before he cometh,  
 there shall be no darkness,  
 inasmuch that it shall appear unto man  
 as if it was day.  
 Therefore,  
 there shall be one day and a night and a day,  
 as if it were one day,  
 and there were no night;  
 and this shall be unto you for a sign.

For ye shall know of the rising of the sun  
 and day of its setting,  
 therefore they shall know of a surety  
 that there shall be  
 two days and a night; nevertheless  
 the night shall not be darkened,  
 and it shall be the night  
 before he is born.  
 And behold,  
 there shall a new star arise,  
 such as one as ye never have beheld,  
 and this also  
 shall be a sign unto you.

—Samuel the Lamanite  
 Helaman 14:3-5

